incapable of being further acted upon by them* tbeii to be resumed again and retracted back to their original head and fountain. Since it cannot be doubted, but what creates any thing out of nothing, or sends it forth from itself by frefi and voluntary emanation, may bo able either to retract the same back again to its original source, or else to annihilate it at pleasure.

Aod I find, that there have not wanted some among the gentile philosophers themselves, who have entertained this opinion, whereof Porphyry

is one *I* Xutrai cjcccoTty Suvajiug aXo^oc ^l€ TIJV 0X77 v £«i>7}v

TOV Trai/roc, every irrational power is resolved into the life of the whole.—

xxxvi. Neither will this at all weaken the future immortality or post-eternity of human souls. For if we be, indeed, Theists, and do in very good earnest believe a Deity, according to the true notion of it, we must then needs acknowledge, that all created being whatsoever owes the continuation and perpetuity of its existence, not to any necessity of nature without God, and independently upon him, but to the Divine will only. And, therefore, though we had never so much rational and philosophical assurance, that our souls are immaterial substances, distinct from the body^ yet we could not, for all that, have any absolute certainty of their post-eternity, any otherwise than as it may be derived to us from the im* mutability and perfection of the Divine nature and will, which does always that which is bo&t. For the essential goodness and wisdom of the Deity is the only stability of all things. And for aught we mortals know, there may be good reason, why that grace or favour of future iuuuorta-